

# THE Western Standard

TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

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## Poetry.

### The Noblest Kings of Earth.

BY E. H. BRADLEY.

The bravest hearts, the noblest minds,  
Are those that freely give  
The moral precepts, that enlarge,  
And teach us how to live;  
The spirits of those better times,  
Of which the poet dreams—  
When truth and faith shall proudly wed,  
Like two uniting streams.

The world's best kings are those enthron'd,  
Uncrowned with golden toys:  
Who work to make this glorious earth  
The home of perfect joys;  
Who give their grand, immortal thoughts,  
In language pure and plain;  
Who sigh for hearts in ignorance lost,  
Like lovers o'er the slain.

The greatest kings of earth are those  
Who teach us how to bear  
Our present woes, our greatest ills,  
With more of love than fear,  
Who tell us off with spirits crowned,  
That wrongs must have an end—  
See in each haggard slave around,  
A brother, daughter, friend.

The noblest kings of earth are men  
Who teach us heart and brain;  
Who give the world its fairest creeds,  
As summer gives its rain;  
Who lead our thoughts to freedom's hour,  
Who never tire nor boast;  
The noblest, strongest heirs of God,  
Who love the weakest most.

The bravest kings the world can own  
Are teachers of all time;  
The heralds of the beautiful,  
The mighty, the sublime,  
Apoptes in the cause of Faith,  
The faith that life—refines;  
The saviors of the people's rights—  
Earth's ablest, best divine.

## LETTERS

IN REPLY

BY ORSON SPENCER, A. B.

### LETTER I.

GENERAL INTRODUCTORY REMARKS.

(CONTINUED.)

Six the ancient Jew of our Lord's day—his piety was scrupulously exact—he knew the worth of his religion by the pains and expense it had cost him. Every thing had with great trouble been fashioned into a system of sacredness. They had been striving hard for a beautiful system of perfection that would commend them to God, and mourned that any of Abraham's children should teach that there was no resurrection, &c., and not harmonize with them in bearing heavy burdens in order to save men's souls. And when an obscure personage sprung up, and broke over their rules of piety, and mingled with the profane without ceremonious washing, and was seen to drink wine, probably, and eat with the boisterous and odious classes, without pretending to wash away the contagion that accrued, and to travel on the Sabbath day, and to pluck ears of corn without any signs of confession, and to heap harsh sounding and heavy anathemas upon the most intelligent and devoted men of the age, and claim to be a prophet, while he ignorantly conversed with an adulterous woman—all this, the scrupulous Jew could not, and would not, bear; and his anger was heightened to madness when he found that many adhered to the new teacher, and occasionally a person of wealth and standing was won over to the impostor by his artifice and jugglery. And as the influence of this odious personage spread, especially among the common people, who had not sufficient sagacity to detect his fraudulent tricks; and as the orthodox and piety of the children of Abraham and Moses began to be suspected, and suspicion even preached in synagogues that were too holy for such pollution, the devoted children of Abraham became exasperated. If we let him alone, say they, all men will believe on him. Fearful to use the rod and power, by reason of the Romans, to the utmost rigor, they, at first, sought

to render him obnoxious to Caesar; but as measures successively failed, they thirsted for his blood until their pious malice was glutted in his expiring agonies. Then, thought they, every body may know that his miracles are all a humbug, because he could not save himself.

Now, brother, I ask you to stop and make a full pause by way of reflection. How do devoted sectarians entertain the Latter-Day Saints? Not surely by a candid exposure of our errors, coupled with a patient effort to reclaim us. "By no means," said a highly respectable deaconess, "Brother Spencer, I would rather have heard that you were dead." She knew in the general that I had embraced Mormonism; but of the true character of Mormonism she was grossly ignorant; and she was actually driven into fits when she found I defended the doctrines of the Latter-Day Saints. Look at the conduct of devoted sectarians towards the Latter-Day Saints, and mark the resemblance to that of ancient Jews to former Saints. The proscriptive spirit reigns now, as then,—the same spirit that dictated expulsion from the synagogue then, now closes the doors of meeting-houses against us,—the same spirit that closed men's ears against the burning eloquence of Stephen then, counsels men not to hear or go high Mormon preachers now.

You ask "If the Latter-Day Saints are persecuted; if so, by whom are they persecuted?" The answer is a painful one, because it incalculates those who are bound to us by many tender ties. As a people we have been truly persecuted from the beginning.

From the moment we embrace this doctrine, in most cases we are virtually banished from friends, and rank, and station, and business. Says the venerated father, "if you have embraced that doctrine, my son, I never want to see your face any more." Says the partner in trade, "if you are a Mormon, we must dissolve partnership forthwith." If such a one occupying an important office of profit and honor does not give up his Mormonism, we will sue him at the law, and calumniate him, and embarrass him until he is ousted and broken up, and obliged to leave our village. We are separated from men's company, while the licentious, and profane, and intemperate are suffered to dwell in peace; while our opposers cherish their bosom the rankest infidels, they repulse us with disdain; though none can point out ought wherein we differ from the ancient apostles and prophets. Almost daily my eyes behold those who have suffered too much to mention; but I would rather refer you to printed documents, than to attempt a description of the sufferings of our people in Missouri. From forty to sixty of our brethren suffered death, by violent hands, in Missouri, and as many more, in consequence of the abuse and privations to which they were exposed by an infuriated and blood-thirsty mob; and the disappointment, privation, and homeless condition of survivors, was very great. Many widows and orphans knew not what to do, having just begun to live in a comfortable and thriving manner. They had almost forgotten their first sorrow of parting from early friends and possessions, when lo! the hideous mob came upon them; at one blow their homes were made desolate; in some instances father and son were no more; their sufferings in planting themselves anew in this State, without means or friends, though I have often heard them told, I will not attempt to rehearse.

Perhaps some will say, we understand the Mormons were in fault in that matter, and brought merited sufferings upon themselves by their misconduct. The same has always been understood to be true of all persecuted Saints. The greater part of the people probably thought Stephen deserved the punishment that terminated his life. The same might be said of John the Baptist, who meddled with the matrimonial concerns of those who did not acknowledge his ecclesiastical jurisdiction. The prophet Elijah was designated to death because he troubled Israel. Daniel refused lawful obedience to the established governor of the realm. In short,

persecutors in every age, have always had a plausible pretext for their doings, in the popular estimation of their own day and age.

You ask, "by whom we are persecuted?" In reply I could mention as instigators of mobs, the names of a Baptist missionary, a Methodist and Presbyterian minister. You may also be apprised that ex-Governor Boggs, of Missouri, made affidavit that Joseph Smith was accessory to an attempt to murder him; and that Governor Carlin, of Illinois, in the face of superabundant testimony and law, gave a warrant to arrest him (Joseph Smith) on that affidavit. A heavy reward has been offered for his apprehension, and bold menaces are occasionally hung over our heads, that we, as a people, shall be driven from the State. These things have a tendency to check our prosperity. In one instance some of our brethren were kidnapped from this State by Missourians, and put to shame and scourging. The malignant and vexatious lawsuits to which our people have been subjected, are exceedingly numerous; and owing to our impoverished condition, rendered sometimes distressing. But none of these things move us, because we know that if they have hated the master, they will also hate the disciples. Such as are born of the bond woman, will persecute them that are born of the free woman. But it seems like a discouraging effort, to attempt to convince our opposers that we are persecuted, because editors and other philanthropic men are reluctant to tell to the public our side of the matter. They themselves would thereby become suspected of espousing our cause. Men are so sensitive on the subject of our religion, that whoever speaks peaceably of it, perils his influence and reputation; but hiring editors and priests will speak and publish against us.

To be Continued.

ORIGIN OF CARDS AND THEIR DESIGN.—Cards were invented about the year 1690, to divert Charles V., then King of France, who had fallen into melancholy.

The inventor proposed, by the figures of the four suits or colors, to represent the four states or classes of men in the kingdom. By the Hearts (Hearts) are meant the Gens de Chœur, choirmen or ecclesiastics. The Spaniards, who borrowed cards from the French, have therefore copied or chalcified, instead of hearts. The nobility or military men of the kingdom are represented by the ends or points of lances or spears, and our ignorance of the meaning or resemblance of the figure induced us to call them spades. The Spaniards have swords, espades, in lieu of pikes. We may have borrowed our name from the sound of this Spanish word. By diamonds are designed the order of citizens, merchants and tradesmen. The trefoil leaf or clover grass (corruptly called clubs) alludes to the husbandmen and peasants. The Spaniards use the figure of a star or club, bastons, and no doubt we have given the Spanish signification to the French figure. The history of the four kings were intended to represent the sovereigns David, Alexander, Caesar and Charles; four celebrated monarchies being represented, namely—the Jewish, Greek, Roman and Frankish. By the Queens are intended Argine, Esther, Judith and Pallas, typical of birth, piety, fortitude and wisdom. Argine is an anagram for Regina, viz: Queen by descent. By the Knaves were designed the servants to Knights; knave originally meaning servant. Thus, in one of the old Bible translations, St. Paul is called "the knave of Jesus Christ."

How He Knew.—Judge Kellogg, a venerable citizen of Michigan, arrived in Washington on the 28th ult. It was his first visit to the Federal Capital, and when the cars stopped noticed that all the passengers were leaving the cars he followed suit. As he entered the main hall of the depot, he saw a man, calling another furiously, all over the room. "When I saw that," said the Judge, "I knew I was in Washington."

### Snow-Harvesting at Naples.

To supply the city of Naples, one of the largest capitals of Europe, which has a population of 450,000 souls—all snow-consumers—a large mounting range is put into requisition. From the Apennines, and from all the nearer branches and ramifications of those mountains, snow, during the summer months, is constantly being brought into the city by land and by sea—always, however, by sea when practicable, as by that mode of conveyance it is kept cleaner, loses less by melting, and costs less for carriage. Hundreds of men and boys are employed exclusively on this business. A mountain that contributes very materially to the supply of the capital is Monte Sant' Angelo, the loftiest point of the bold promontory that separates the Bay of Naples from the Bay of Salerno. This mountain, which towers majestically behind the town and seaport of Castellamare, near the end of the Neapolitan Bay, is only about twelve miles from Naples itself. On account of the short distance, and the advantage of an easy water-carriage, the snow is there harvested with great industry and care, and Monte Sant' Angelo is well provided with caves and chasms. Some of these contain singly an immense heap of snow, but prodigious as the quantity may be, it rapidly disappears before the labors of the workmen, who, with iron-spiked poles, and shovels, dig into it, and break it up much after the fashion of men working in salt mines. These labors, for a very obvious reason, when, in the day-time, Fahrenheit's thermometer often marks 90° or 100° in the sun, are nearly all performed during the cool of the evening and night. Long strings of mules, each like a little caravan, ascend the mountain to the snow-caves. There they are loaded with the snow broken into large lumps, and secured from the external atmosphere as well as may be, and then, with all the speed that can be managed with heavy burdens, and on steep, precipitous, and, in parts, very dangerous roads, they descend by quincunxes to Castellamare and the wharfs, where large, roomy boats are in readiness to receive their loads. As soon as the very perishable cargo of one of these boats is completed, and covered over with straw, dry leaves, and tarpauling, it pushes off direct for Naples. The time of their departure is from eleven or twelve o'clock at night to one or two in the morning. They are all furnished with mast and sails, which may be useful to them on their return; but as there is seldom a breath of wind on a summer's night in this bay, they are of little use in going to Naples, and the sailors are obliged to pull the boats with oars and long sweeps. This labor, from the clumsy, bad construction of the vessels, and the dead weight thrown into them, is excessively severe, particularly when they are delayed in starting, and threatened with the heat of the rising sun before they can reach the port of Naples. Fire ought to be brought to the aid of snow. A small steamboat might tow over a line of these vessels without any uncertainty as to time. During the summer nights, at the town of Castellamare, the tramping of the mules from the mountain, the cries and songs of the muleteers, the putting off of the snow-boats, and the shouts of the mariners, the roll of whose heavy oars are heard far across the bay, are scarcely ever interrupted for five minutes at a time. When the snow-boats arrive in the port of Naples, they are quickly unloaded by a number of fascini, or porters, regularly appointed to that service. These fellows, who are very active and very strong, tho' their principal food is bread, olive, garlic, and other vegetables, with now and then a good dish of maccaroni, run with their loads of snow from the water-side to a large, cool building erected on purpose to receive it. This building, which is called "La Dogana della Nieve," or the Snow Custom House, is situated a little in the rear of the port, at a distance of a few hundred yards from the great Neapolitan Custom House. To this general depot the retail dealers come to furnish themselves from all

parts of the vast town; and there is scarcely a street in Naples, however miserable and remote it may be, but has its snow shop. By an old law of the country, these shops are never allowed to be shut up during the hot weather, either by night or by day; or, if the owner closes the door or absents himself, he must leave some one in the shop ready to serve, should snow be called for.—(Macfarlane.)

### The Swell-Head Disease.

This dreadful disease sometimes attacks horses, and, probably, other animals, and monkeys and jackasses; and some birds, as the parrot and mocking-bird. But men are more subject to it, and with them it is more fatal.

CAUSE.—Vacuity in the cranium. It is often augmented by flattery, especially when the cerebrum is small and ill-shaped. Men of large information, however, are sometimes afflicted with it, in which case there is found an inordinate swelling in the upper region of the head, just back of the *operculum*. The protuberance is called self-esteem.

SYMPTOMS.—The poor creature usually fancies himself the biggest, smartest, best, and handsomest man in the crowd—loves the "uppermost seats in the synagogues"—is given to impudence, impertinence, and usually bad manners in company—is censorious and fond of finding and exposing the foibles of his associates—has few friends and no lovers, and has generally a bad odor to polite and well-bred people—given to swelling and strutting, as if one moment he fancied himself a toad, and the next a turkey-cock. He is egotistic, and passionately fond of high sounding titles, as Squire, Captain, Colonel, General, &c. The miserable patient is sometimes so infatuated as to attempt to stride the ocean, or jump over very high mountains. These are only a few of the symptoms of this malady, but enough to identify it.

TREATMENT.—When it is caused by emptiness of the cranium, it is only necessary to fill up the vacuum with good ideas, a solid education, or common sense. When induced by diminutiveness, or malformation of brain, the cure is slow and difficult. We have known some cases which defied every remedy and destroyed the patients. A cure must be attempted by exercising and cultivating those faculties which are deficient, such as the judgment, and the understanding, and depleting self-esteem, &c. The skulls of these patients are usually very thick and hard, so that it is hard pounding anything into them; but they are excessively fond of soft soap—give them a pound or two every day, and it will soften the skull so that you can probably get a little gumption into it, or a modicum of reticence, and they will soon be well. When this will not cure, soft soap will palliate.

In the case of those gentlemen, from ten to twenty years old, who get putting on the boots and pantaloons of their fathers, and to teaching their teachers, reproving, counselling, and sometimes insulting old age, chewing tobacco, smoking cigars, and drinking whisky—swearing, and cutting the dandy swell-head generally—appetite for late hours, bad company, and bar rooms voracious—a little oil of birch, applied by the paternal hand, is the best remedy. Then keep them out of the night air and bad weather. If this does not effect a cure by the divine blessing—the head grows and grows, till the poor sufferer topples over a few times, and knocks out half his self-esteem.

HUMAN FOOD.—The Tongues, near Ochotok, and the natives of Kamtschatka, eat a description of fine white clay, resembling butter; and in the Eastern Ocean, the same earth is put into loaves, and thus swallowed. In Samarang, Java, a well known earth called tana, is sold in the market, in skillfully curled rolls. All through the tropics, in fact, and in hot countries, there seems to prevail a fondness for certain varieties of earth. In Europe, the use of clay or earth has frequently been resorted to in times of famine. Germany saw it employed during the thirty years' war; and as late as 1798, necessity drove suffering men to mix it with rye and oats in their bread.—[Ex-

CURIOUS FACTS ABOUT THE PRESIDENTS.—The following compilation of curious coincidences in the names and lives of the first seven Presidents of the United States, (Washington, John Adams, Jefferson, Madison, Monroe, John Q. Adams and Jackson,) are furnished by the Boston Transcript:

"Four of the seven were from Virginia. Two of the same name Massachusetts, and the seventh from Tennessee. All but one were 66 years old when leaving office, having served two terms; and one of them, who had served but one term, would have been 66 years of age at the end of another. Three of the seven died on the 4th of July, and two of them on the same day and year. Two of them were on the Subcommittee of three that drafted the Declaration of Independence, and these two died on the same day and year, and on the anniversary of the Declaration of Independence, and just half a century from the day of declaration. The names of three of the seven end in *son*, yet neither of these transmitted his name to a son. In respect to the name of all, it may be said, in conclusion, the initials of two of the seven were the same; and the initials of two others were the same; and the initials of still two others were the same. The remaining one, who stands alone in this particular, stands alone also in the love and admiration of his countrymen and the civilized world—Washington! Of the first five, only one had a son, and that son was also President.

THE PANAMA CHAIN.—A historian giving a description of the city of Mexico, as it was found by Cortes, states that "there were rows of silversmiths, who sold jewels and chains of extraordinary fashions." Concerning this passage, Ewbank, in his celebrated work on the Mechanic Arts, as known to the ancients, has the following curious information: These chains, which were worn round the neck, were doubtless similar to those known as Panama chains; which certainly are specimens of workmanship. They may sometimes be met with at our jewellers, who buy them for the purity of the gold. It is said that the mode of making them has never been discovered, and that the secret is still preserved among the Indians of Panama. We have examined one which came from Carthagena, the length of which, had it been cut was eight feet two inches; its section, which was hexagonal, did not exceed one-twentieth of an inch in diameter. It was formed of one or more fine wires, which seemed to have been woven or interlaced like the plaiting of a whip handle. When a single thread was examined by a microscope, it was found to be composed of several smaller wires, which when separate, were scarcely perceptible to our unaided vision. The weight of the chain was eleven penny-weights, and it appeared to be as flexible as a piece of twine, certainly far more so than any chain formed of links. No end of a wire could be detected, and not a particle of solder was used.

PRESSURE OF THE ATMOSPHERE.—That the atmosphere should press the surface of the earth and on all parts of our bodies with a weight of fifteen pounds to the square inch, is at first a perplexing fact, but it is fully illustrated by the familiar and analogous pressure of water. The diver who descends below the surface of the sea, is pressed on all sides by the superincumbent weight of water, and instead of being incommode by this, is rendered more buoyant. The particles of the air are of extreme tenuity and of almost perfect mobility, and therefore offer no resistance to bodies moving among them. On these accounts, the weight of the air and the great pressure of atmosphere remained so long concealed. For a long time after the discovery of the pressure of the atmosphere the world remained in ignorance of its chemical and mechanical constitution. Rutherford discovered hydrogen, one of its components, in 1773; and two years after, Priestley and Struel, independent of each other, discovered oxygen.

A good name is better than riches.



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SATURDAY, SEPTEMBER 21.

## The Annual Conference

Of the Church of Jesus Christ of Latter-day Saints in this country, will be held in this city on the 6th of October next. The Elders, with the saints living in the country, are cordially invited to attend.

## EVIDENCE.

The arguments that men in many instances have recourse to in their endeavors to deny and falsify the principles of Mormonism, are of so irrational and puerile a nature, that if they were used against any other system, they would bring upon their originators the ridicule and contempt of all thinking and reasoning men. When the character of the claims of Mormonism is remembered, it seems strange that this should be so universally the case. A system making such pretensions, progressing so rapidly, appealing so powerfully to man's reason, possessing to so eminent a degree the elements of greatness and permanency, should surely demand more than ordinary scrutiny, and should be met with more than ordinary argument.

Mormonism is advocated before mankind on the testimony of God's word. To this its advocates appeal to substantiate its truth. By this it should be judged. If it be untrue and contrary to the revealed will and laws of God, the proof should be produced from his accredited records. It is time that men should think calmly, considerably and impartially on this subject. Every man should thoroughly satisfy himself as to the truth or falsity of this system. It is a question of momentous importance, upon the correct decision of which eternal destinies hang. To trust to another's opinion, to another's judgment, to another's convictions, and be guided by them, in an affair of so much importance, is folly.

Mormonism, as we have often had occasion to say, is either true or false; if true, it is every man's duty to obey it; if false, it is every man's prerogative to know its falsity. We say it is true. Our opponents say it is false. We say that it will have to be believed and obeyed by all men, or they will be condemned. Our opponents say that all who believe and obey it are deluded, and will be punished. Which is correct? for all must perceive that both can not be.

If the Latter-day Saints were to deny the authenticity of the scriptures and refuse to have their doctrines tested by them, then there might be some room for cavilling; but this is not the case. Their most ardent desire is to have them made the rule of evidence; therefore, our opponents have but little trouble, if their assertions are susceptible of proof, to substantiate them. Certainly this would be the more preferable, easy and effective way of counteracting the influence of the Latter-day Saints and their doctrines, and proving to the world that their testimony is false; for it is upon the evidence which they are supposed to afford in favor of these things that they are believed and obeyed.

The Latter-day Saints and the people who are continually being united with them, believe the gospel to be the power of God unto salvation; and they believe the system vulgarly recognized as Mormonism to be the gospel; therefore, they believe in Mormonism. Prove to them that it is not—and nothing can be easier, if what our opponents say be true—that the doctrines they believe, obey and teach are not the doctrines of the gospel, and, our word for it, they will soon renounce them. Prove to them that the course they are pursuing will not result in happiness, that the sacrifices they are making will not obtain reward, that the laws they submit to are not the laws of God, and that, therefore, they can not gain salvation through them, and how readily they will recant their errors, and adopt the system which will bestow those blessings! Salvation is as dear to them as it possibly can be to any other people, and they are willing to forego as much to secure it.

Has Mormonism been met upon these grounds and with these weapons? Have its claims to divine authenticity, in a solitary instance, been disproved from scripture and reason? All who are acquainted with its history know that the rifle, the sword, the bayonet and the torch of the incendiary have been the weapons more used than any others to arrest its progress—that the only victories ever gained over its principles have been by these very potent arguments. Instead of referring to the Book upon which the doctrines of Mormonism are predicated, and proving from it that they are erroneous and calculated to mis-

lead, appeals are made to the books, and writings and statements of anonymous and irresponsible men, who, testing Mormonism by the standard they recognize as being right, have condemned it, irrespective of its agreement or disagreement with the only true and reliable standard of evidence on such matters.

To believe in new revelation, or the direct communication of God's will to man by personal communication or through any chosen agency, in these days, is considered very erroneous and delusive. It is thought to be contrary to God's design. The Mormons believe and teach that they have thus received revelation and knowledge from him; therefore, it is a settled conclusion that the Mormons are impostors. In the opinion of great numbers no further argument is necessary; this is conclusive. They, therefore, do not take the slightest interest in examining the nature of the evidence they adduce in their attempts to condemn Mormonism. This is plainly perceptible in the articles on this interesting subject which occasionally appear in the different newspapers of the day. No slander is too stale, no abuse too violent, no crimination too vindictive, no falsehood and misrepresentation too glaring and absurd about Utah and the Mormons to be excluded from their columns. And this is the character of the evidence, in almost every instance, upon which this remarkable system is condemned.

If they be correct in their premises, when they assert that new revelation from the heavens in these days is incompatible with God's attributes and with his former dealings with man, then their conclusion is also correct. But the Latter-day Saints have repeatedly and conclusively shown to the world, beyond the power of contradiction, from God's own word, that these premises are incorrect, and that, consequently, the conclusion must also be incorrect. Many, however, though professing strong believers in the Bible, are not willing that it should be the source from whence arguments and evidence to prove or disprove Mormonism should be adduced. When Mormonism is to be tested the Bible is laid aside, and the writings of some traveller, who has spent a few days, weeks or, perchance, a year in their midst, is substituted. If, in his opinion, Mormon doctrines and institutions be wrong, then his opinion must be indisputably correct though it may be opposed by the testimony of both scripture and reason.

This is the species of argument that the Latter-day Saints have to contend with—they are the arguments they ever have had to contend with from the beginning, because they are the only arguments that can be used with the least shadow of success. We need only cite one item of our belief to prove this, and it is something that is familiar to the most of those who are in the least acquainted with Mormonism. We refer to Polygamy. We have boldly and conscientiously avowed and proclaimed our belief in this principle, and have given publicity to the evidence of the scriptures which, to our minds, so conclusively supports its correctness; but in what manner has this evidence, drawn from the Book upon which all Christians build their faith, been received? Has it been rebutted by counter-evidence? Has the fallacy of our belief on this subject, or the dangerous and anti-scriptural tendencies of its practice, ever been pointed out, substantiated by the word of God? No: evidence is not to be obtained there; therefore, in speaking or writing upon this subject its opposers have recourse to extraneous evidence, entirely irrelevant to the subject at issue; and by it this doctrine is condemned, without the least regard to its scriptural or divine origin.

We cite this doctrine as an illustration; and though we are told that this is the most odious and obnoxious feature in our system, yet this kind of argument is not restricted to it. Almost every principle we advance, every doctrine we teach, every command we enforce, is treated in the same way, and is condemned upon as small an amount of evidence. As we have previously said, if the same kind of arguments as those adduced to condemn the belief of the Latter-day Saints, and based upon evidence of like nature, were to be brought forward against any other system, they would be passed by with contempt; but, strange to say, they may be used against Mormonism without exciting attention or being thought inconsistent.

Mormonism, in spite of all these things, has prospered, is now prospering and will continue to prosper and fill its mission, by gathering out from every creed and nation all those who love the truth and are honest in their desires to serve God. They prove Mormonism to be true by the most incontrovertible evidence, and it is the only evidence that should be relied on in either its acceptance or rejection.

UNFOUNDED.—In a short article on "Famine in Utah" in the *Golden Era*, it is stated that Elder Orson Hyde said, when the grasshoppers first made their appearance east of Utah, that he had invoked the pestilence for the destruction of the Gentiles. The authority for the statement is not given. The story, however, is devoid of truth. Elder Hyde never made such a statement.

We learn from a reliable source, says the *Pacific*, that the Branch Meeting in San Francisco does more business than all the other Branch Meetings in the Union combined. No work is being done at this time for want of nitric acid, which cannot be obtained in the State at this time.

## Danger of Dissolution.

The news that we published last week from the territory of Kansas, is calculated to fill the breast of every lover of his country and his country's glory and prosperity with the most gloomy apprehensions. We love America, we love her soil, her climate, her noble rivers, her lofty mountains, her intelligent population and her free and democratic institutions; and we thank the Lord for establishing such a liberal and enlightened form of Government—for inspiring the fathers of this republic with such pure, lofty and exalted ideas in their adoption of a constitution under which men of every nation, creed and tongue—the oppressed and downtrodden of other lands—can congregate and enjoy the full liberty of speech and action. These must be feelings of every heart that has reflected on this subject; and such can not but view with grief the determined attempts that are now being made to dismember and divide this people, and array them in deadly feud against each other.

How the advocates of despotism and tyranny must rejoice, when they hear of civil war in the land of liberty and republicanism! They prophesied that it would be so. They have ever decried free government as inconsistent with the order of society, and have drawn arguments from the disorders which disfigure the annals of the petty republics of Greece and Italy, not only against the principles of our government, but against the liberty which it guarantees. They have pointed to those republics and their fate, and have not hesitated to predict that the same distractions, the same agitations, the same revolutions and contentions for power which disturbed them should be felt by us; and as these difficulties were the means of hastening their destruction, so they should be the causes which should produce ours.

Though the fathers of the Republic were confident in the integrity of their own motives, and were satisfied as to the propriety of establishing such a form of government, yet they were fully aware that its success and perpetuity depended altogether on the integrity and correct deportment of the people. They fully realized that by the indulgence in local prejudices and party animosities, under guidance of ambitious leaders, occasions might easily be found or created for the introduction of sectional agitation and strife that would result, unless checked, in the dismemberment of the Union.

They were not blind to the evils which monarchists predicted would attend the republic; neither did they pass off the stage of action without lifting up their voices in solemn warning to guard the people against the dangers of disunion. They knew that the safety and preservation of the Union and all the blessings of a free government, were dependent upon the integrity of the people—that so long as they abstained from local prejudices and attachments, from separate views and party animosities, and accorded unto all the same privileges they claimed for themselves, so long the Union would be preserved intact. The following is the sentiment of one of the most faithful and zealous founders of our government, when entering upon his eightieth year, drawn from him by the portentous approach of a danger similar to that with which the Union is at the present time threatened:

"In all the views that may be taken of questions between the State governments and the general government, the awful consequences of a final rupture and dissolution of the Union should never be lost sight of. Such a prospect must be deprecated—must be shuddered at by every friend of his country, to liberty, to the happiness of man. For, in the event of a dissolution of the Union, an impossibility of ever renewing it is brought home to every mind by the difficulties encountered in establishing it. The propensity of all communities to divide, when not pressed into a unity by external dangers, is a truth well understood. There is no instance of a people inhabiting even a small island, if remote from foreign danger, and sometimes in spite of that pressure, who are not divided into alien, rival, hostile tribes. The happy union of these States is a wonder; their constitution a miracle; their example the hope of liberty throughout the world. We to the ambition that would meditate the destruction of either."

How different his sentiments in relation to this unhappy event from those which are indulged in by many at the present time. A feeling of disregard for the Union is rapidly gaining ground; and, blinded by passion and prejudice, sectionalists pause not to reflect upon the awful consequences which will unavoidably follow the gratification of their wishes. Always in the possession of the blessings of liberty and freedom from oppression, they can not estimate them at their proper value. They have not learned by the bitter experience of the revolutionary fathers the value of the boon they enjoy. To the men of the revolution the blood they shed, the sufferings they endured, the sacrifices they made, for freedom from tyranny and unjust burthens, enhanced the value of liberty in their eyes, and they prized it in proportion to the exertions made for its possession. They felt it to be a blessing of priceless worth; and therefore, spared no pains to obtain and preserve it.

Eminent and far-seeing statesmen have foreseen that if the people permitted themselves to become the tools of demagogues and aspirants for place and power that disunion would be the inevitable result. If the sword were once drawn in civil strife, they well knew that the passions of men would observe no bounds, but that they would be hurried from one extreme to another until anything short of the dissolution of the Union would not satisfy them. In speaking on the spirit of sectionalism, which he

have was rapidly increasing, a distinguished member of the Senate made the following remarks before that body early in the year 1839:

"I am not in the habit," he said, "of speaking lightly of the possibility of dissolving this happy Union. The Senate know that I have deprecated allusions on ordinary occasions, to that direful event. The country will testify that, if there be anything in the history of my public career worthy of recollection, it is the truth and sincerity of my ardent devotion to its lasting preservation. But we should be false in our allegiance to it if we did not discriminate between the imaginary and real dangers by which it may be assailed."

The Abolitionists, let me suppose, succeed in their present aim of uniting the inhabitants of the Free States as one man, against the inhabitants of the Slave States. Union on one side will beget union on the other, and this process of reciprocal consolidation will be attended with all the violent prejudices, embittered passions, and implacable animosities which ever degraded or deformed human nature."

How truthfully he has foretold the present situation of affairs, every reader of the news of the day must be aware.

But what shall be done to prevent this national catastrophe? Is there no hope of deliverance? Are the desires and ardent expectations of the over-burdened and oppressed millions of earth's humanity to be crushed out, never more to be revived? Shall the oft repeated predictions of the monarchists of Europe, relative to the fate of our Government, be fulfilled? If we had nothing more to rely upon than the promises held forth by the present political parties, we should dread the answer. But that God, who in his wisdom decreed the existence and triumph of this Government until the present time, and who overrules all things for the fulfillment and establishment of his purposes and plans, has not forgotten his people nor his choice land even in this strait, but has provided a refuge for the deliverance of the honest from these disastrous and threatening evils. The stone which the builders rejected is bound to become the head of the corner.

In the midst of the continent, surrounded on all sides by a rampart of lofty mountains, reside a people in whose breasts the flame of pure patriotism burns with undiminished warmth and undimmed lustre. The persecutions they have endured, the trials they have passed through, the oppressions to which they have been subjected, instead of diminishing their love for their country and her institutions, have inspired them with exalted ideas of the value the freedom and liberty guaranteed by the constitution. With them that instrument is sacred. In defence of its principles, and the blessings which it confers and confirms, they are willing to shed their blood. Though plundered, mal-treated, and expropriated from the country which gave them birth and around which their earliest associations fondly cling, yet, they cherish the determination of keeping the integrity of that country inviolate.

Peace, prosperity and happiness were the blessings enjoyed by the nation so long as they respected and abided by the Constitution. The people to whom we allude—the people of Utah—regard and adhere to the Constitution; therefore, they enjoy peace, prosperity and happiness. If the people of these States would give heed to the counsel of the despised Mormons they would enjoy these blessings also, and the danger of dissolution would no longer exist.

Upwards of twelve years ago, Joseph Smith, a prophet of God, in his "Views of the Powers and Policy of the Government of the United States" gave counsel unto the nation, that if they had hearkened to, would have saved them from the trouble and perplexity which is rapidly envolving them! His counsel was disregarded. It was too humiliating to receive even good counsel from such a source. Thro' the fiendish hostility of those who hated the principles of peace and love which he taught, he was basely murdered in cold blood! But his principles still live. There was a people who would listen to them—who readily recognized their importance; they, therefore, cherished them. They were Mormons.

The proof of the wisdom of their choice and of his counsel is continually before us. The Mormons are at peace, are undisturbed by violence, are undivided by faction. With those who rejected him and his counsel the contrary is the case. They have all the evils to contend with, and to an increased extent, that his counsel was intended to counteract and remove. If they had obeyed his counsel, we are surely warranted in saying, they would have been checked and removed. Until this counsel is obeyed, until the principles he advanced are received, the danger of dissolution will increase, and enmity, violence and intestine war with all its attendant horrors, will be witnessed throughout the land.

These ideas are not chimerical; their truth is being daily demonstrated. If the nation persist in the course they are now taking, regardless of the admonitions and warnings so faithfully given, dissolution is inevitable, and to the people who shun these dangerous and fatal evils will be assigned the high privilege, and the confusion which will certainly ensue of preserving and maintaining inviolate the glorious heritage of our fathers—the Constitution. That people will be the Mormons.

The Hebrew New Year commences on the 30th of this month.

DIVORCES.—On Thursday there were five new divorce cases on the District Court minutes in this city; and the ratio is said to be four a day. The appeals for separation are made, in the majority of instances, by women. If some of our philanthropic contemporaries, whose breasts are filled with sympathy for Utah and the "wretched" state of affairs there, would glance around them, they would find abundant employment for all their faculties, and plenty of objects needing more sympathy, than they are likely to find in Deseret. "Mind your own business" is the Mormon creed, and we think that we can safely recommend it to some of our neighbors, who, in their anxiety to point out the mote they imagine they see in the Mormons' eye, overlook the beam which is so injurious to their own. Were the people of Utah really as degraded as certain editors in this country sedulously strive to convince their readers they are, even then there could not be a more apt illustration of "Satan reproving Sin" than for California to lecture Utah on her morals. But these same gentlemen must know, if they are posted up as they should be, that polygamous Utah with all its "licentiousness and degradation" is immeasurably behind California in all that is recognized in the world as immoral. We are aware that recrimination is not argument, and is seldom politic; but when editors are continually harping on the degrading influences of Mormonism, we can not, in justice, forbear from reminding them of their own situation. Talk about the difficulty the Mormons have in preventing their women from going off with the United States troops and others! You had better look to yourselves, gentlemen, or you will be in a bad fix; for the very evils that you have hoped were coming on the Mormons, and at which you have rejoiced, are in all probability about to befall yourselves, and without any aid, too, from "United States troops or others."

LIBERAL.—Our contemporary, the *Golden Era*, has, with unexpected liberality, condescended, in their last issue, to grant unto us the privilege of "propagating to our fullest desire the Divine revelations made to Joseph Smith—of publishing to the world and believing ourselves, that the Book of Mormon was thrown down from heaven ready printed—that the Mormon faith is the true faith, and all that, only they do object to our being allowed to inoculate them with the moral pestilence called Polygamy!" For these and all other favors may we be truly thankful! How shall we express our gratitude, it overpowers us! Only to think that with the exception of inoculating the editors of the *Era* "with the moral pestilence called Polygamy" we can propagate and publish what we please, and as we please, without danger of being "crushed out!" If our "broadside" and "cannonade" of two mortal columns has produced this change in their feelings, then we are glad we "went off," for James says, that "he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." And though the editors of the *Era* may not consider themselves sinners, yet we think that upon mature reflection they must be convinced that they were in error in giving utterance to the sentiments contained in their article to which we replied. If they should accidentally get inoculated "with the moral pestilence called Polygamy" we can think of no better remedy than a perusal of some of their own advertisements, under the head of "Medical," where the beauties of the moral pestilence called Monogamy, is set forth in graphic language.

PORTER'S SPIRIT OF THE TIMES.—Wm. F. Porter, Esq., the founder and editor of the N. Y. *Spirit of the Times*, contemplates the publication of a weekly sporting and literary newspaper of the above title, in New York, to be of the same size and character of the old paper. Mr. P. is an editor of twenty-six years standing, and he has secured for his new paper the services of the brilliant circle of correspondents and writers who have contributed to elevate the "Spirit" to its distinguished position among the literary journals in the East.

SHOOTING AFFRAY.—On the morning of the 19th inst., John Schaffer and a Mr. Schoener met in a larger beer saloon on the corner of Sacramento and Kearney streets, and after a few words Schoener drew a revolver and commenced firing at the other, who best a retreat into the street, when he received two balls, one of which lodged in the arm and the other in the breast. Undue intimacy of the wounded man with the other's wife was the occasion of the attack. Schaffer is in a critical condition. Schoener was arrested, not, however, before he had attempted to take his own life.

THE STEAMER.—The *Sonora* left on the 20th inst., with the U. S. Mail, 100 passengers, and \$2,084,703 in treasure. The *Sicra Nevada*, of the Nicaragua line, left the same day with a large number of passengers, among whom were about one hundred recruits for Gen. Walker.

THE LATTER-DAY SAINTS.—Meet every Sunday in this city, at the PAMPHLET HALL, Stockton street, near Jackson, at 11 A. M. and 7 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

## CITY SUMMARY.

SWINDLING.—A clothing dealer on Pacific street, named Morris, was arrested on Tuesday, charged with grand larceny in stealing about fifty dollars of gold from a purchaser. It seems that a Mexican was coaxed into the store under pretext of providing him with a suit of clothes, and whilst there, agreed to purchase the same, provided he could get the difference of the value of his gold—a lump of amalgam—and the clothing which was agreed on. Whilst he was examining the clothing, the seller went out of the back door and clipped the lump into four or five pieces. The owner of the gold then refused to purchase, and after leaving the place, had his gold weighed and found that it lacked about three ounces.

TARGET EXERCISES.—On Tuesday last the Independent City Guards went to Edgemoor Amusements on their annual target excursion. This company was formerly the City Guards, but when the Vigilance Committee was organized, they preferred to disband rather than take up arms against the people. They subsequently re-organized under their present name, purchased their own arms and equipments, and are now entirely independent of the State. Four prizes were awarded to the best shots, the first of which, the company's medal, worth some \$250; the second a Templar cross; the third a silver medal; the fourth a silver snuff box; and the fifth a leather horn.

THE WEATHER.—People are prognosticating pretty freely that we shall have an early rainy season. If foggy, cold and dreary evenings are to be depended on, as a sign of the near approach of winter and winter's storms, we think we are sure to have them soon, as we have been favored lately with a plentiful supply of such. The interior press notice the gathering of clouds, occasional showers and other premonitions of wet weather, and all are in hopes that we shall have a protracted rainy season.

FLYING MACHINE.—There is a machine being exhibited at the present time in this city, by a Mr. Richardson, which is designed for aerial navigation, he calls it a "Dove Battery." It is a very complicated arrangement; in his opinion, however, it is destined to demonstrate that some things can be done as well as others—that navigating the air can be reduced to a science and be perfectly practicable.

AFRAY.—An affray occurred on Monday night at Hillman's Temperance House, growing out of a family difficulty—the parties being brothers-in-law. The assaulting party beat the other very severely with his fists, although he came prepared with a cow-hide. It is alleged that the sister of the assailant had been slandered by the other, he having been married to her, but since separated.

THE EXPATRIATED.—A report was circulated the beginning of the week that Martin Gallagher, who was expatriated with Bulger and Carr by the Vigilance Committee to the Sandwich Islands, had returned. The report proved to be false, and probably arose from the fact that he had recently left the Islands for Puget Sound.

STABBED.—A difficulty occurred on Sunday evening last between Mr. Fitzpatrick, the contractor, and a young man named Augustus Cabarello, in which the latter drew a knife and inflicted several severe wounds on Mr. F. The difficulty occurred in Cabarello's endeavoring to force himself into Mr. F's residence.

NEW STEAMSHIP LINE.—We learn that a new Steamship Company has been formed in this city to connect with New York and New Orleans, entitled "The People's Line." Nearly a million of dollars has already been subscribed, in \$500 shares. The rates contemplated will be a reduction of nearly fifty per cent. less than present charges for passage.

ROBBED.—A French seaman, name unknown, was knocked down on one of the wharves on Thursday night and robbed of \$100. The scoundrels, in felling him to the ground, cut his head severely. He was picked up by a special officer and brought to the station house for safe keeping.

THE LARGEST MAIL.—The mail brought by the *Sonora* on her last trip, notwithstanding no New Orleans connection was made, numbered three hundred and fifty-four bags, the largest mail ever received at any one time at the San Francisco Post Office.

AN AFFRAY.—An affray occurred on Sunday night in the house kept by a man named Cooney, in which a sailor named Berry was severely injured by a boatman named Higgins. Higgins is said to be a desperate character.

CLIPPERS.—Quite a fleet of clippers arrived on Wednesday, the *Essex*, 113 days; the *John Gilpin*, 140 days; *Robin Hood*, 135 days—all from New York; the *Thatcher* Magon, 123 days; and the *Nor' Wester*, 135 days from Boston.

SALUTE.—A salute of twelve guns was fired on Wednesday afternoon, by a French man-of-war in the harbor. The report was very loud, and the guns were discharged in rapid succession, causing considerable inquiry and alarm.

FIREMEN'S TOURNAMENT.—There is a prospect of a trial of fire engines coming off soon between Howard, No. 8, and Kickerbocker, No. 5. The companies are exchanging cards and trying to come to an arrangement.

SHOOTING.—A man by the name of V. Turner was shot at by a custom house officer on Tuesday about 1 o'clock A. M. The custom house officer, whose name is Chas. Powell, was immediately arrested. Turner was not injured.

GAMBLING.—Two persons were arrested on Wednesday on a charge of gambling at the St. Francis Hotel—the game moats.

RAVENS.—The publication of the *True Californian* has been resumed. It is said to be raised for a little while at Sacramento early on Saturday morning.







## A Wonderful Story.

The following wonderful story appeared several years ago, from the pen of an unknown author.

The other morning at the breakfast table, our friend, the Hon. John Q. Calhoun, seemed very much troubled and out of spirits. You know he is altogether a venerable man, with a hard, stern, Scotch Irish face, softened in its expression around the mouth by a sort of sad smile, which wins the hearts of all who converse with him. His hair is snowy white. He is tall, thin and angular. He reminds you very much of Old Hickory. That he is honest, no one doubts; he has sacrificed to his fidelity his brightest hopes of political advancement—has offered upon the shrine of duty even the Presidency of the United States.

But to my story. The other morning at the breakfast table, where I, an unobserved spectator, happened to be present, Calhoun was observed to gaze frequently at his right hand, and brush it with his left in a hurried and nervous manner. He did this so often that it excited attention. At length one of the persons composing the breakfast party, his name, I think, is Toombs, and he is a member of Congress from Georgia—took upon himself to ask the occasion of Mr. Calhoun's disquietude.

"Does your hand pain you?" he asked of Mr. Calhoun?

To this Mr. Calhoun replied in rather a flurried manner: "Pshaw! It is nothing! Only a dream I had last night, and which makes me see perpetually a large black spot—like an ink blotch—upon the back of my right hand. An optical illusion, I suppose."

Of course, the words excited the curiosity of the company, but no one ventured to beg the details of this singular dream, until Toombs asked quietly:

"What was your dream like? I'm not very superstitious about dreams; but sometimes they have a great deal of truth in them."

"But this was such a peculiarly absurd dream," said Mr. Calhoun, again brushing the back of his right hand; "however, if it does not intrude too much on the time of our friends, I will relate it to you."

Of course the company were profuse in their expressions of anxiety to know all about the dream. In his singularly sweet voice, Mr. Calhoun related it:

"At a late hour last night, as I was sitting in my room engaged in writing, I was astonished by the entrance of a visitor, who entered, and without a word took a seat opposite me at my table. This surprised me, as I had given particular orders to the servant that I should on no account be disturbed. The manner in which the intruder entered, so perfectly self-possessed, taking his seat opposite me, without a word, as though my room and all within it belonged to him, excited in me as much surprise as indignation. As I raised my head to look into his features, over the top of my shaded lamp, I discovered that he was wrapped in a thin cloak, which effectually concealed his face and features from my view. And, as I raised my head, he spoke:

"What are you writing, Senator from South Carolina?"

"I did not think of his impertinence at first, but answered him voluntarily:

"I am writing a plan for the dissolution of the American Union, (you know, gentlemen, that I am expected to produce a plan of dissolution in the event of certain contingencies.)"

"To this the intruder replied, in the coolest manner possible:

"Senator from South Carolina, will you allow me to look at your right hand?"

"He rose, the cloak fell, and I beheld his face. Gentlemen, the sight of that face struck me like a thunder-clap. It was the face of a dead man, whom extraordinary events had called back to life! The features were those of General George Washington—yes, gentlemen, the intruder was none other than George Washington. He was dressed in the Revolutionary costume, such as you see in the Patent Office."

Here Mr. Calhoun paused, apparently agitated. His agitation, I need not tell you was shared by the company. Toombs at length broke the embarrassing pause:

"Well, what was the issue of this scene?"

Mr. Calhoun resumed:

"The intruder, as I have said, rose and asked to look at my right hand. As though I had not the power to refuse, I extended it. The truth is, I felt a strange thrill pervade me at his touch; he grasped it and held it near the light, thus affording me full time to examine every feature. It was the face of George Washington. Gentlemen, I shuddered as I beheld the horribly dead alive look of that visage. After holding my hand for a moment, he looked at me steadily, and said in a quiet way:

"And with this right hand, Senator from South Carolina, you would sign your name to a paper declaring the Union dissolved?"

"I answered in the affirmative. "Yes," I said, "if a certain contingency arises, I will sign my name to the Declaration of Disunion." But at that moment a black blotch appeared on the back of my hand, which I seem to see even now.

"What is that?" said I, alarmed, I know not why, at the blotch on my hand.

"That," said he, dropping my hand, is the mark by which Benedict Arnold is known in the next world."

"He said no more, gentlemen, but drew from beneath his cloak an object which he laid upon the table—upon the very paper on which I was writing. That object, gentlemen, was a skeleton."

"There," said he, "there are the bones of Isaac Hayne, who was hung at Charleston by the British. He gave his life in order to establish the Union. When you put your name to a Declaration of Disunion, why, you may as well have the bones of Isaac Hayne before you; he was a South Carolinian, and so are you. But there was no blotch on his right hand."

"With these words, the intruder left the room. I started back from the contact with the dead man's bones, and—awoke. Overcome by labor, I had fallen asleep, and had been dreaming. Was it not a singular dream?"

All the company answered in the affirmative, and Toombs muttered:

"Singular, very singular; at the same time looking curiously at the back of his right hand, while Mr. Calhoun placed his head between his hands, and seemed buried in thought."

**ALKALIES.**—Nature supplies few substances that are more useful to man than alkalies; and as we are expected now-a-days to know "something of everything," it is essential that we should learn the nature of alkalies. The word "alkali" is of Arabic origin, and means "the drops of bitterness;" probably so named from their nauseous taste. The most marked quality of the alkalies is that of being diametrically opposed to an acid.

Alkalies and acids are in their natural state exceedingly active and corroding substances, but when mixed they immediately neutralize each other's potent qualities, producing in nearly every instance a harmless body, called a salt. The principal alkalies are soda, potash, lime and magnesia; but there are a great many more than these. It is not a little remarkable that these four substances are diffused over the whole face of the earth. Now as it is a fact that no green leaf can be produced nor an animate creature exist without the presence of one or the other of these alkalies, it exhibits an extraordinary provision of nature that they are always found upon the exterior part of the globe rather than buried in the depths of a mine. Moreover, being lightly sprinkled hither and thither on the earth, instead of forming mountains here and none there, the alkalies are thus diffused through the "fruits of the earth." All kinds of crops, wheat, tobacco, sugar-cane, &c., draw the alkalies from the soil they grow upon; and when the land is exhausted of its alkalies it is then that crops fail. The ashes from burnt wood or a smoked cigar illustrate what the land has given to the plant. As the farmer uses his lime and the doctor his magnesia for some specific purpose, so in domestic life, soda and potash play their part. We could have no glass and no soap without these last mentioned alkalies. Butter and water, natural enemies, by the friendly intervention of a little alkali produce that important article of life—milk!

**BALANS OF DAMASCUS.**—Let us pass thro' this diminutive old gateway, and we enter a vast covered area, whose shattered roof, dimly seen through clouds of smoke, is supported here by massive pier, and there by stately column. The din of hammer and anvil is almost deafening, and swarthy figures are seen through the gloom sitting on dirty hobs and round miniature furnaces. Heaps of the precious metals, and ornaments of various forms and chaste designs are by their side, while diamonds, emeralds, and rubies glitter in their hands. Passing through this busy scene, we enter another bazaar, no less noisy. Here are scores of carpenters engaged in the manufacture of the ornamental clogs worn universally by the Damascus ladies. Observe how they work, all squatting. One is planing a board, holding it with his toe! Others are carving pieces of wood, or inlaying them with silver and mother-of-pearl; and while the hands ply the mallet and chisel, the toes do duty as a vice.—(Rev. J. L. Porter.)

MANY persons have suffered imprisonment, and even death, on account of rings. The great antiquarian, Winckelmann, was murdered by a scoundrel servant for a very precious ring that he wore. Conrad, a Neapolitan prince, flying from Charles, King of Naples, was discovered to a sailor by his ring, informed against, examined, and there being found no sufficient reason why he should live, was put to death accordingly. Richard Cesar De Lion, having made a three months' truce with Saladin, hoped to get safe home, but was betrayed to an enemy by the jewel on his finger. He had reached Vienna, when, fearing to fall into the hands of Leopold, the Austrian arch-duke, whom he had attacked, he took a cock's place in a gentleman's family, but not taking the precaution to roast with his rings off, he was recognized, arrested, and thrown into prison.

**A PRIZE STORY.**—A Scotchman, whose neighbor had neglected to invite to the funeral of one of his family, was much hurt and offended, and exclaimed: "Awel, awel, we'll have a corpse o' our ain in our ain house some day, and then we'll see who'll be invited."

**UNKNOWN BY AVANCE.**—Lord Braco was his own factor, and collected his own rents; in which duties he is said to have been so rigorously exact that, a farmer being one rent-day deficient in a single farthing, he caused him to trudge to a considerable distance to procure that little sum, before he could grant a discharge. When the business was adjusted, the countryman said to his lordship:

"Now, Braco, I wad gie ye a shillin' for a sight o' a' the gowd and siller ye ha'e."

"Weel, mas," answered the miser, "it'll no cost ye ony mair;" and accordingly he exhibited to the farmer several iron boxes full of gold and silver coin.

"Now," said the farmer, "I'm as rich as yourself, Braco."

"Ay, man, said his lordship, "how can that be?"

"Because I've seen it," replied the countryman, "and ye can do nae mair."

**A VALUABLE TABLE.**—The following table will be found valuable to many:

A box 24 inches by 16 square, and 23 inches deep, will contain a barrel (five bushels.)

A box 26 inches by 15-2 inches square, and 8 inches deep, will contain one bushel.

A box 12 inches by 11-2 inches square, and 8 inches deep, will contain half a bushel.

A box 8 inches by 8 inches square, and 8 inches deep, will contain one peck.

A box 8 inches by 8 inches square, and 41-2 inches deep, will contain one gallon.

A box 7 inches by 8 inches square, and 41-2 inches deep, will contain half a gallon.

**SELLING A GOSIP.**—"Have you heard the story about number 288?" inquired the factions Mr. C., addressing his fun-loving neighbor, B.

"No, I have not," replied B.; "let us have it."

"It is too gross," remarked B., hesitatingly.

"O, never mind, I can stand it; let me have it by all means," eagerly exclaimed B.

"I tell you it is too gross."

"All the better, it will just suit me; I like such jokes; just shut the door there and let me hear it."

Can't do that, for G. stands there listening to hear me sell you."

"Well, if you're going to sell me, I should like to know how you're going to do it. Let's hear what's in your 288 that's too gross."

"You have heard it twice already," replied C., with a grin. "I tell you 288, being twice 144, is two gross."

**TERIBLE WIT.**—Lord Bacon tells of his father, Sir Nicholas, that when appointed a Judge on the Northern Circuit:—

"He was by one of the malefactors mightily importuned for to save his life, which, when nothing he had said did avail, he at length desired his mercy on account of kindred."

"Prithce," said my Lord Judge, "how came that in?"

"Why, if I please you, my Lord, your name is Bacon and mine is Hog; and in all ages Hog and Bacon have been so near kindred that they are not to be separated."

"Ay, but," replied Lord Bacon, you and I cannot be kindred, except you be hanged; for Hog is not Bacon until it is well hanged."

**YANKEE DIALOGUE.**—"I say, mister, you haint seen a small calf go long by here, have you? about three, three and a half or four months old, within an hour, an hour and a half, or two hours, have you?" "Wal, yass, There was a calf went by here this mornin', I should say, about a mile, a mile and a half or two miles an hour, with a white spot on his flank about the size of a dollar, a dollar and a half or two dollars, as high as I could calculate."

**A KEEN REPLY.**—John Wesley, in a considerable party, had been maintaining with great earnestness the doctrine, *Vas Populi, Vas Dei*, against his sister, whose talents were not unworthy of the family to which she belonged. At last the preacher put an end to the controversy, put his argument in the shape of a dictum, and said: "I tell you, sister, the voice of the people is the voice of God!" "Yes," she replied, mildly, "it cried cradily sin, cradily him!" A more admirable answer, perhaps, was never given.

"How do you like the character of St. Paul?" asked a parson of his landlady one day, during a conversation about the old saints and the apostles. "Ah, he was a good, clever old soul, I know," replied the landlady; "for he once said, you know, that we must eat what is set before us, and ask no questions for conscience sake. I always thought I should like him for a boarder."

**DANIEL DANGER** when he had 23,000 a year, used to be a pinch of snuff from all his friends, and when his box was full, bartered his contents for a tallow candle. But his parsimonious ingenuity appears contemptible in comparison with that of the Russian miser, who learned to walk that he might avoid the expense of keeping a dog.

**An old lady in Pennsylvania** had a great aversion to rice, and never could eat it in any form. "Till of late," said she "they had got to making it into whisky, and I find that I can, now and then, worry down a little."

## BOOKS FOR SALE.

WE HAVE received, and have on hand, the following works, imported by Elder P. P. Pratt—Illustrative of the doctrines of the Church of Jesus Christ of Latter-Day Saints: they can be had by applying at the office of Mrs. WATKINS STANBARD, 118 1/2 Montgomery Street.

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Doctrine and Covenants	.....	1 50
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THE DESERT NEWS, a quarto of eight pages, published weekly in Great Salt Lake City, is the Organ of the Church in Utah, and is ably edited by the Hon. Albert Carrington. There is a very large amount of most excellent reading matter in the columns of the News. The history of Joseph Smith—the discourses of the First Presidency and Quorum of the Twelve, and other items of Utah news, with the large amount of choice selections, published in this paper, make it invaluable to all interested in the Kingdom of God. We expect to be able hereafter to furnish the "D. N." to all who may wish to subscribe.

TERMS OF Subscription—\$6 per annum.

THE MORMON, a weekly paper published in New York City, by Elder John Taylor, one of the Twelve Apostles, can be had by applying at this office. We cannot recommend this paper too highly to the Saints, and we are sure that \$2 55—the price of subscription including postage—will be very profitably spent in its purchase. The well known ability of the Editor, Elder John Taylor, is a sufficient guarantee for the style of its reading matter, and requires no eulogium from us to recommend it to the Saints.

We also receive the MILLENNIAL STAR every Mail from Europe, and have a few copies of the seventeenth volume for sale. The STAR is edited and published by Elder Franklin D. Richards, one of the Twelve Apostles, and contains, besides a variety of original articles from the masterly pen of the Editor, all the news of interest connected with the Missions of the Church in Europe, with excellent expostions of doctrine from the pens of the different Elders. The price of the STAR in this country, including American and English postage, (which is two cents on each number in both countries,) is \$3 25.

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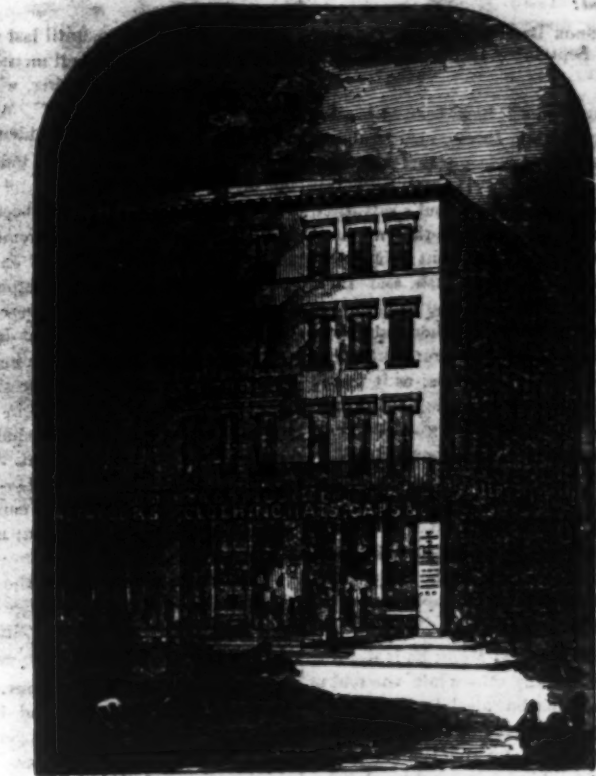
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